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XXIV. *Remarks on the Religious and Social Institutions of the Bouteas, or Inhabitants of Boutan, from the unpublished Journal of the late SAMUEL DAVIS, Esq. F.R.S. &c. Communicated by J.F.DAVIS, Esq. F.R.S. M.R.A.S.*

Read February 20, 1830.

MANY principles and forms of the religion of the Lamas are evidently borrowed from that of the Hindoos. They have similar ceremonies performed on the banks of rivers, and the Ganges is held in equal veneration. A little of its water is a most valuable acquisition to one of their faquires or pilgrims, who carries it in a small brass or silver bottle, carefully corked, and tied to his girdle. Their supreme deity, called indiscriminately by the name Sijamony, Mahamony, and Sejatoba, is said to have been brought many ages ago by one of the superior Lamas from Benares, and others of them must have been of foreign extraction; for although plainly drawn and carved as females, the priests will not allow them of that sex; and often, as they think, decide the distinction with a pair of whiskers, when the turn of the features and swell of the bosom shew whiskers to be misapplied.

Certain forms of their devotion and principles of their religion bear almost as much resemblance to particular observances of the Romish church, such as the celibacy of the clergy, and the monastic life of societies of both sexes; to which might be added their strings of beads, their manner of chanting prayers, their incense, and their candles. With regard to the first, it is strange that men should voluntarily impose so severe a duty on themselves as that of celibacy; or, if originally imposed upon them by others, "when old and past the relish of delight," it is equally to be wondered at that so large a proportion of the people as compose the class of Gylongs, have at no time exerted that authority and that superiority of understanding which they certainly possess, in exploding so grievous and unnatural a custom. The inclination which every one of them must secretly feel for such a reform, one would think, might have pointed out the favourable circumstances under which it could be attempted in Boutan, where, from the strength of the country, they are in no danger of feeling the resentment of the church of Thibet, and where their other neighbours

would certainly take no concern in the affair. The common people, it is true, would at first be under some astonishment at so great an innovation in the principles of their religion, made by those themselves who are the expounders and guardians of it; but they would soon be pacified when they found it productive of no injurious effects on society, but that, on the contrary, instead of the irregularities and licentiousness which must in the present case be continually practised, they would obtain settlements for their daughters and female relations, and profitable connexions for themselves. They would also be relieved from an unequal share of the concern of prolonging the race, which from time immemorial has been imposed as a drudgery on the lower classes of Zeen Caabs and husbandmen. Or, should they on such an occasion be refractory, the principal stores of arms are in the possession of the gylongs, who, assembled, would compose a numerous body, not less able in their strength, and animated by the peculiar nature of their cause to more arduous exertions. The women would undoubtedly incline to favour that party whose object it was to retrieve them from the degraded condition they now unjustly suffer, and to raise them to a rank in society which they merit, and which in some other countries they possess; and from a state of filth and misery to make them partners in such comfort, conveniences, and happiness as the country affords. The greater part of the Gylongs lodged in the castle of Tacissudon are of an age and constitution which would induce one to think might easily be engaged in such a project, but when asked concerning this unpleasant part of their condition, they reply that it is impossible for any one who wears the red dress (the habit of the order) to find it irksome, or to feel the inconvenience supposed. Their religion in other respects seems less debased by superstitions, and ridiculous rites and ceremonies, and has the excellent quality of being tolerant in its sentiments of other principles and forms of worship. A faquire of any cast or nation who enters the country is treated with respect, and they admit of proselytes, but are not anxious for their conversion, thinking with the Hindoos that the various roads to heaven, pointed out by other modes of faith, are equally practicable with their own; that is, by a due conformity to the manner of exterior worship prescribed, and a strict discharge of the moral duties. The Rajah, pointing to the images and pictures of the deities that adorned his room, asked if we used such things, and being answered in the negative, said it did not signify, since it was the same Being we all adored.

Their system of the universe consists of, first, the celestial regions, described as situated on the summit of a square rock of immense magnitude and height, its sides severally composed of crystal, ruby, sapphire, and emerald. Here dwells the Supreme Being, in a habitation to which good men after death have admission, and find clothes, provisions, and every thing they want and wish prepared for their reception. About half way down is the region of the sun and moon, placed on opposite sides of the rock, and constantly revolving round it for the purpose of giving day and night to the lower world. The vicissitudes of the seasons are also accounted for by the irregularity of the superior luminary's monthly revolutions. Beneath is the ocean, surrounding the whole, with seven stripes of dry land encompassing the foot of the rock, and some islands, the residence of mankind. The Rajah pointed out that island which comprehends Boutan, Bengal, &c., as situated in the south or sapphire side. The infernal regions are under the earth, where the wicked are to be tormented in everlasting fire; melted brimstone will be poured down their throats, and their cries neither pitied nor regarded.

The priests have no separate buildings erected purposely for the exercise of religious ceremonies, in the manner of our churches, the pagodas of the Hindoos and Chinese, or the mosques of the Mahometans. Their devotions are always performed before altars erected in large apartments appropriated to this use in the palaces or castles where the Gylongs are lodged—these residences themselves being, in fact, the temples. The supreme deity is here represented by a colossal figure, Syatoba, gilt, and sitting cross-legged. His principal agent (or, as they express it) his vizier, of a much smaller size, is placed before him, and surrounded by images of the former Lamas, in rows one above the other, of a diminutive size. The destroying power appears a little lower in front, his countenance enraged, and his numerous arms uplifted, menacing with a variety of weapons. Before the altar is a bench with a row of small brass cups, filled with water, and some with rice: also a lamp burning, pots with flowers, and many trifling ornaments. Mirrors and glass-ware of any kind are thought a great embellishment. This apartment or chapel, of which there are more than one in every castle, often comprehends two stories of the building, a part of the upper one railed round as a gallery, whence spectators may view the ceremonies below. Here the priests assemble at their meals, receiving their portion of victuals as they sit cross-legged in rows, muttering over an abundance of graces and prayers, with the horns, drums, and bells sounding

at intervals. Into these places any person may enter: all they require is, that the altar and its furniture be not approached too near, nor touched. Every individual of the priesthood, who has a house of his own in the religious villages, or an apartment to himself in either of the palaces, erects a small altar for his own particular use, decorated in much the same manner, though less splendidly than the others. Their forms of devotion, as far as I have been a witness of them, chiefly consist of repeating long prayers in a sitting posture, occasionally bending before the altar, and touching the floor with the forehead; the horns, bells, and drums being sounded at intervals. The chapel at these times is filled with Gylongs sitting in ranks, one half of the number fronting the other half, and leaving a lane from the altar up the middle of the chapel. The Gylongs alone join in these practical forms of worship, nor are the rest of the people under any obligation to enter the chapels: an opening is however sometimes left, through which they can view the image and prostrate themselves before it. To maintain a proper sense of religion many small temples are built by the road-side they are generally of a square form, and have either pictures of the deity within-side, to be viewed through gratings, or are of solid masonry, with the same figures cut on slate in relief, and fixed all round in a row near the top. At these places are also erected high poles with a narrow stripe of cloth fastened to each like a flag, on which is written and repeated from top to bottom the word *omanipeemehong*. The same word, cut in relief on stone, is fixed in a row against a sort of wall, frequently found in the neighbourhood of the little temples. These fabrics are white-washed, and have a broad stripe of red round the upper part. The buildings with their flags are picturesque, and ornamental to the country. There is, besides, in use at these buildings a religious instrument with which all classes may amuse themselves, a sort of whirligig, or barrel set upright to turn on a spindle. The inside is filled with a roll of paper, printed all over with the above word. It is fixed in a recess against either of the previously mentioned buildings, with a hole to admit the hand, and every devout passenger, as he goes by, may give it a twirl. This might be thought of trivial regard, but with the natives it is held in so much consideration, that at the entrance of some of the castles are such things fixed in frames finely ornamented and gilt. At Wandepore was one with a crank to the spindle, and a man, every morning, sate keeping it constantly turning whilst he repeated the word *omanipeemehong*. Sometimes three of these barrels, of a larger size, are seen inclosed in a little building erected purposely for their reception, and

kept continually in motion by the spindles passed through the floor and fixed each of them to a water-wheel below. The meaning of the word is said to implore a blessing, and they mutter it over as the Catholics do their 'Ave Marias,' dropping a bead at each repetition! The common people make themselves a little domestic altar near the house, consisting of a pile of stones about three feet high, before which they lay leaves, fruits, or blades of corn, in the manner of the ryots in Bengal.

As the priests are incapable by their own means of keeping up the number of their establishment, they receive from time to time boys taken from the most respectable families in the country, and from others who have interest to procure their children to be admitted of the order. It seems necessary they should be admitted at such an age, that by early habit they may be taught to endure the dull tasteless life they have to undergo. In the castle of Tacissudon are a number of these people, some of them employed as tailors, embroiderers, and painters, in preparing the sacerdotal habits, and the variety of religious furniture. Some few attend on the person of the Rajah, acting as secretaries, and in such like confidential capacities, but the far greater part of them pass their time with perfect insipidity. Between the intervals of devotion they are generally seen lolling over the balconies of their apartments, not being allowed to stir out of the castle except on every eighth day, when they walk out one by one in a line according to seniority, the youngest bringing up the rear, and proceed in regular order to an island in the river to bathe. Their tedious moments are not much relieved by sleep, if they pass the night fixed in the posture which the Rajah informed us it was necessary for every Gylong to use. It is sitting cross-legged, with the feet brought to rest in the upper part of the opposite thigh. The body is stretched stiffly upwards, that the arms, without being at all bent, may be close to the sides, and the hands with the palms upwards rest also upon the thighs. The eyes are pointed towards the nostrils, to keep watch lest the breath should find an occasion to escape wholly from the body. They are allowed to place the back against the wall, but the body and limbs are in so distorted a position, that without much practice it is impossible even to stretch them to it. A watch goes regularly round with a light and a scourge to see that they are all in their places, and to discipline such as are out of the proper posture. When any one proves of a licentious disposition, he is expelled the class, and should he be convicted of a commerce with women, they say the punishment is death.

This sort of society, although apparently joyless and insipid, may admit of intrigue, and allow room for men of superior parts and address to aspire to places of trust and importance in public concerns, since the government of the whole country, as well as particular districts, is completely in the hands of the priests. They are, in fact, the noblesse of the country, exercising under the sanction of religion a pre-eminence over the common people, on whose labours they entirely subsist, and to whose services on all emergencies they lay claim. I could obtain no estimate of the number of persons composing this order in Boutan, but from the following observations it will appear how large a portion they must form of the entire inhabitants ; for, besides those lodged in Tacissudon and other castles, there is scarcely a patch of land to be seen, admitting of considerable cultivation, where there is not a village on some adjacent height, inhabited by these people, who draw their support from the industry of the peasants beneath. These villages being always well built, and the houses lofty and white-washed, are often beautiful objects as viewed from the road in travelling through the country. Each of these fraternities has its chapel, altar, and Lama-groo, or chief priest, who presides, and sees that the duties of the profession are regularly and properly discharged. There are besides a few who, in the character of faquires, pass their austere and solitary lives in lonely places high up among the rocks and jungle ; and in some parts of Boutan are said to be religious societies of female devotees or nuns, who, like the priests, have their superior and other officers, but all of their own sex.* Provisions and necessaries are regularly supplied to them, but no man dares be found after day-light in the precincts of the place, on pain of severe punishment.

Their belief in the Metempsychosis does not seem in Boutan very strictly adhered to, any further than as it respects the regeneration of the three principal Lamas, Lam-Sebdo, Lam-Geysey, and the Rajah Lam-Rimbochy, than which no religious truth (they say) can possibly be more certain. On some enquiry I made concerning their notions of heaven, I remember the Rajah said he had been there, but his manner of expression seemed to indicate a desire to put an end to that topic of discourse, under an apprehension, perhaps, that he might be asked to give an account of his adventures on the expedition. It is true we had it signified on our arrival that the Rajah

* Such hermits and such nuns, as are here described, exist likewise among the Budhists of China. J.F.D.

would be displeased if we went shooting, but meat and fowls were constantly supplied to our table, and we often saw animals killed for the use of the Gylongs themselves. The spirit of the late superior Lama of Boutan made its appearance at Lassa, and the identity of the person on such occasions, we were informed, is thus determined. On the first discovery of the child, the servants and effects of the deceased Lama are sent for, and laid before him, when if he recognises the former, and challenges the latter as his own, no doubt remains, and he is universally acknowledged and received as the true and individual Lama, whose body they had perhaps a few years before consumed to ashes. His return from Heaven is not confined to any determinate period, but usually happens within the course of ten or eleven years, or rather, perhaps, as it may suit the convenience of those he left behind on earth. It is easy to conceive that the institution of this principle of faith had its rise in political as well as religious motives, to maintain under a proper subjection to the court of the Delai Lama the different countries where this faith is professed; for it must be remembered that the Lama-groo is declared supreme in *temporal* as well as *spiritual* matters, although the influence of his former capacity seems considerably on the decline at Teshulombo, from the authority assumed by the Chinese, as well as at Tacissudon, from the disposition to independence manifested by the present Rajah. The name of the young Lama from Lassa is certainly in the mouth of every one, even of the children of Boutan, and he is without exception acknowledged to possess an inherent right to the absolute dominion of the whole country, and that the Deib Rajah is no more than his prime minister, vizier, or dewan; and this claim was no doubt sufficiently enforced when Boutan was more dependent on Thibet, and obliged to receive both chief priest and governor in the person of the young Lama; but at present, I am persuaded to think the Rajah would not be inclined to admit the temporal control, or to share any part of the real authority with another, nor is it likely that the young Lama will at any time hereafter find himself in a condition to assert such a claim. He is occasionally present at ceremonies, but at other times seldom conversed with or seen; and as he grows up to manhood, there is little doubt that the policy of the government will provide that he be still secluded from any interference in public concerns, and wholly confined to the contemplation of his spiritual dignity. He does not even reside at Tacissudon, but is kept at a small

castle in an unfrequented place, about a day's journey from thence, among the mountains.*

The second order of the inhabitants of Boutan, called Zeen-Caabs, are, like the priests, received when young from families in the country, and bred up in the public castles or palaces. Their department lies in the performance of more active duties, and they are very properly styled "servants of government." They attend at the public buildings to see that provisions, firewood, and other necessities are supplied regularly by the country people, and, in short, *superintend* every public service of labour, which they themselves, however, are exempted from. Two of these, attended by some of the superior class, were on the deputation from the Deib Rajah to the government of Bengal. Another was sent to escort us from Buxaduar to Tacissudon, and to see that we were properly accommodated upon the road; and one was stationed in waiting at our dwelling when we arrived, to be always at hand when any thing was wanted. In war, this class arm themselves and take the field, and are esteemed those on whom the Rajah can most depend for attachment, activity, and courage. They seldom arrive at any office or government of importance, such appointments being always occupied by the priests. They marry and possess farms, and are appointed to preside in some of the inferior districts; but are expected to be ready when called upon for duty, either at the palace or in the field. None of them, however, while residing in the public building where the Gylongs are lodged, can possibly have the society of his family; no females being admitted, except in the day time as coolies with loads, to stay no longer than is necessary for the dispatch of the business they are employed on. The gates of these buildings are regularly closed every evening about dusk.

The third class, or cultivators, seem to enjoy a more uninterrupted and rational mode of life than either of the former two. They have the comforts of domestic society, and are less liable to be summoned to attend on the pleasure of their superior. In war they must accompany their chief, or any one he may depute, wherever they are ordered, but at other times their condition seems very easy, the principal labour of tillage being performed by a race that can scarcely be called Bouteas; they are evidently a breed mixed with the baser Bengalees, who inhabit towards the foot of the hills, and are distinguishable from the legitimate Bouteas by the difference of

* About eight miles above Tacissudon, where it is said he is to remain three years longer.

complexion and features, and the immoderate filthiness of their bodies and dress. These, with the women of all denominations, whose condition is equally menial and laborious, are the general drudges, and are seldom seen without either a load at their backs, or working in the fields. There being neither wheel-carriages nor cattle trained to transport loads in Boutan, the whole business of carriage is performed on the backs of the human species. I believe the women are in no part of the world treated worse than in Boutan : they seem just tolerated for the indispensable purpose of propagation, and for the labour they can be brought to undergo. In the latter every degree of age and condition is kept constantly engaged, from the child who has just acquired strength to support itself, to the matron who totters with age. The former are seen trudging with their little loaded baskets, and the latter seldom get rid of theirs till death releases them from the burthen. The superior class of the natives are bound by the most solemn injunctions of religion to hold no intercourse with the women, but on the contrary to shun them as objects of mortification and abhorrence ; and those from whom they might expect a more tender regard, seem to possess but very imperfectly those sentiments in which consists the enjoyment of conjugal society, and to consider the women as meant by nature to relieve them from the most toilsome offices of life, and to take the largest share of their daily labours. The condition of the women in Thibet is said to be even more humiliating : they are there in so little estimation that the privilege of exclusive possession, which in most other parts of the world is a privilege so tenaciously desired in marriage, is a matter of such indifference, that “the same wife generally serves a whole family of “males, without being the cause of any uncommon jealousy or disunion “among them.” This unworthy treatment of the women in both countries has the effect of rendering them so indifferent to the improvement of their personal charms, that they seldom wash either their clothes or skin. They bear, in short, no comparison in external appearance with the men, who are without exception the best formed, and, allowing for the complexion, the handsomest race I ever saw. Unlike most other countries, Boutan exhibits no difference of rank or circumstance among the women, they being here all alike, the same dirty, labouring objects, and all of them equally in a state of the most abject filthiness and slavery.*

* The Rajah's sister was at Tacissudon. She was lodged in a part of the building appro-

The men on the contrary, at least those of the better sort, are much more polished in their manners, and intelligent in their conversation, than might be expected from their little intercourse with other nations. They seem to have strength of intellect, and a freedom of using it, that might make a rapid progress in useful knowledge, were it introduced among them. But of scientific information they are certainly very destitute, although possessed of voluminous treatises in print, which are carefully laid up in some of the chapels as in a library. These books chiefly relate to affairs of religion; they are also said to contain a history of the country, and a code of laws, and the Rajah presented one to Mr. Saunders, which he said comprehends the whole science of medicine: they are printed in a large character on long slips of paper, and the leaves, which are parted when read, are at other times bound up between two flat pieces of board, cut to their size, and ornamented according to the value of that they contain.* In surgery they may, perhaps, have some little skill, and the Rajah himself seems perfectly versed in the Boutan practice of physick. Mr. Saunders said he was surprised to see a difficult case of a fractured skull treated by one of their practitioners with great propriety. The same operator gave a very satisfactory account of the use he made of mercury in venereal disorders. In architecture, I think, they make the best figure: there is a boldness in the design of many of their castles when they are not considered in the character of military buildings; and, with a little more attention to uniformity in the disposal of windows and doors, and such as, perhaps, *they* think unessential points, these might without partiality be thought perfect in their kind. The projection of the roof is extremely well proportioned to the extraordinary thickness and slope of the walls, and the large projecting balconies are much better adapted than windows to fabrics of so great an area and height. The apartments are lofty and of a good size, and the method of getting into them by ladders, instead of stairs, seems to me the only peculiarity that admits of improvement: but the inconvenience is less felt here, where men only are to mount them, and they take up less room where level ground is so scarce and valuable.

priated to us, and she differed in no respect of dress or appearance from the other women of the country.

* This is precisely the manner in which the Bud'h priests of China bind up their treatises and prayers, which often open out like a folding screen. J.F.D.

The Boutea music consists of long flat notes swelled and sunk with the solemnity of psalm tunes, and they have the faculty of filling their wind instruments, at least to all appearance, with an uninterrupted current of breath. In painting and sculpture they are as far from excelling as the Chinese whom they imitate: of their proficiency in geometry and astronomy I had no means of inquiry. In these, however, as well as every other branch of useful knowledge, it is probable they only want teachers to equal, if not to surpass, their Indian neighbours, over whom they possess an advantage in an exemption from the restraint of caste, that insuperable bar to social improvements and national dignity. A man of merit would be at liberty to pursue the bent of his genius, whatever the employment or profession it might point to; even the priesthood is not confined to any particular rank or age, and men advanced in life sometimes assume the function.* On the approach of an invader, the defence of their little nation would not be entrusted to a small proportion of the inhabitants, who, born in the military tribe, might not be the better adapted by nature to the profession of arms; but the whole would rise together, and the priests turn out for its defence, should the exigency of the case require their assistance. The operations before Wandepore were conducted by a gylong. The Rajah's Dewan, and the Kelidar of Tacissudon, who is also of that order, bear about them the marks of wounds received in former wars.

I have already remarked the superiority of size and justness of form of the Bouteas: they have also a free openness of carriage and an apparent sincerity of behaviour, that might be thought incompatible with the despotism of the government. But the government, although in appearance as absolute as one can be, is not administered with that rigour and injustice which produces an abject servility and meanness in the manners of the people governed; and whether the disposition of mankind is naturally prone to evil, or left on an equipoise between right and wrong, it has as good a chance of turning to the practice of the social duties in Boutan, as in any country in the world: for the natives in their respective classes are so nearly on a level, and have so few means of raising themselves above it, that the passions of envy, hatred, and malice, if not dormant, must be less

* Previous to admission into the order, it is required of the candidate to pass a twelvemonth in preparation, the principal part of which is said to be counting his beads to the repetition of the sentence *omanipeemehon*.

frequently excited there than in the bustle and contention among the inhabitants of more flourishing and affluent nations. Here are neither arts, manufactures, nor commerce, by which individuals have the means of acquiring riches ; and the distinctions of attendants, dress, and finery, to awaken the jealousy of their neighbours, are unknown.

On the death of the Rajah, an assembly is convened of the priests, or, perhaps, the most eminent of them. In what manner their deliberations are conducted, and their opinions and suffrages taken, I have not discovered ; but their choice of succession once determined, the person on whom it falls is presented in the name of the assembly with a white handkerchief, and is immediately recognized in possession of the exalted dignity.—No monarch on earth is more absolute, or has fewer actual restraints on his will than the present Rajah, owing partly to the infancy of the superior Lamas.* There is no one with whom he is bound to consult, or who can influence his conduct, except the kelidar, dewan, and others who were perhaps instrumental in his elevation, and in whom he may choose to place confidence. In judicial matters† he is the last appeal, and his opinion or pleasure ratifies or reverses the decision of inferior tribunals. But yet from the natural free spirit of the people, unbroken by tyranny, and from the respect that is due to the good opinion and venerable characters of the principal gylongs, it would be impossible for him, were he so disposed, to persevere in any flagrant acts of injustice or dangerous schemes of ambition.—The fate of Deib Jedur may be urged in proof of this, and the suppression of the late rebellion shews of what value is popularity among the common people.

The administration of government must be contained in a narrow compass, as it has so little intercourse with other countries ; and, with so circumscribed a commerce, and scanty circulation of coin, there can be but few money transactions, or duties to collect. The rents of the land are chiefly received

* Lam Shabda, said to be twelve years of age, and Lam Geysey, seven years.

† The zempin, or governor, is the judge in all criminal matters within his district. The accused and the witnesses are confronted and summoned before him, and when the charge has been established, he passes sentence according to a written code of laws. The sentence is referred to the Rajah for confirmation. Certain crimes are punished with the loss of sight :—theft with the loss of a hand :—decapitation is also used ; and, in some cases, the criminal is bound hand and foot, and thus thrown into a river.

in kind, and appropriated to the subsistence of the numerous priests, faquires, and servants of government. The overplus of rice is exported to Thibet, from whence returns are brought in wool, tea, and a few other Chinese commodities; and in the musk, furs, and gold-dust which are carried annually to Rungpore. The Rajah himself is the proprietor of the horses, and the produce of them furnishes no inconsiderable resource for the public exigencies: they are bred in most parts of the country, carefully reared and kept in the Rajah's stables, one of which adjoins to each castle, and from thence they are sent for sale to Bengal, Assam, and Nepal. The imports of tobacco, beetle-nut, dried fish, &c. from Bengal, and the coarse cloths from Assam, are carefully lodged in the castles, as in a public store, and dealt out for the subsistence and use of gylongs, zeen-caabs, and others dependent on the government. The most extensive and unremitting business seems to be that of regulating and superintending the affairs of religion. This, however, may be more in the province of the present Rajah, as in that station he also unites the dignity and office of a superior Lama, and because the other two Lamas, his exalted colleagues, are both children.

In the month of September is held a grand religious ceremonial, which lasts for twenty days. Most of this time is spent by the gylongs in prayers, confined to the chapel. On the seven last days an exhibition of dancing in masquerade is made in one of the squares of the palace; upon this occasion most of the zempins, or governors of districts, are summoned to Tacissudon, both to be present at the show, and to give an account of their administration. The gylongs and zeen-caabs also receive new clothes, which seem to come very seasonably at a time when the winter is approaching.

Were there any traffic or change of commodities among the natives worth mentioning, it would appear at this annual resort to Tacissudon, in the likeness of a market or fair; but there are seen only about a dozen loads of trifling things exposed to sale in a corner of the palace. If there were more, very few could be found with money to make purchases; neither are there many who have occasion to buy. The gylongs and zeen-caabs receive their food and raiment from the public stores; even their swords or daggers, which the latter wear as finery in their girdles, are in general only lent to them from the palace; and the wants of the common people, besides their daily sustenance, are small indeed. Their dress, composed of a scanty allowance of coarse strong cloth, with a red blanket, when once put on serves them without alteration until it drops to pieces, and they are careful not to hasten

its dissolution by clearing it from the black and greasy coat of dirt which it soon acquires. Their extreme poverty precludes them from an acquaintance with those eastern luxuries, beetle and tobacco, which, having never enjoyed, they cannot feel the want of.

The Rajah, according to the probable origin of every chief magistrate, is here still seen merely in the character of trustee to superintend the management of the produce of the country, and to take care that it be justly applied to the subsistence and comfort of the inhabitants; and having so much less than others of the like station to draw aside his attention, it is probable that he acquits himself tolerably of the duty. At home he appears without any parade or throng of attendants, and would be taken rather for the master of a great family than for an independent prince. The prostration is the sole abject mark of subjection that the natives exhibit, and this is only used upon an introduction to the Rajah's presence after considerable absence; at all other times the zeen-caabs, and others of the palace, have access and converse with him without any ceremony, and it is the custom in Boutan for the meanest person, either when introduced, or on taking leave, to be presented with a dish of tea or strong liquor, and to be asked to sit while he drinks it. When the Rajah travels, it is on horseback, preceded by some of the country musicians, and a guard armed with matchlocks; next follow some persons on foot, dressed in ceremonials, with red bushy caps, and a great many led horses.* The Rajah apparently passes his life peaceably and agreeably, alternately moving about to his castles or palaces, of which he has many principal ones, besides the smaller villas, such as that above Ponaka; and so various are the situations and climates of these places, that he may suit his particular constitution or feelings in any season of the year, and by a few days' journey properly directed, experience all the different degrees of temperature between the extremes of Zembla and Bengal.

That the absence of money in a society excludes, in a proportionate

* The Rajah's principal attendants were, the kelidar, the dewan, and zempin, and a young man his nephew. They were all gylongs, and by their dress not distinguishable from the other priests. They had their respective apartments in the castle, consisting of a closet, with an altar for devotion, and an anti-chamber. In the latter, which is always hung round with matchlock pieces, and bows and arrows, are commonly seen a few persons in waiting, who attend on their chief when he goes out, which is seldom, unless to the adjacent river to bathe.

degree, depravity of morals and vices of various kinds, is in some measure exemplified in Boutan, where there is no other coin than the Beyhar rupee, which finds its way into the country in so scanty a portion, as to leave the natives possess almost of the same advantages with those to whom money is wholly unknown. Under these circumstances, the governors of districts, and others employed under the Rajah, have not the same means of amassing wealth, which in other countries excites speculation and proves the source of the most destructive crimes: for had they ever so much a natural propensity to such practices, insurmountable obstacles would arise to the gratification of their views. An exorbitant levy on the produce of the land would be a transaction impossible to conceal; or if practised with success, the different commodities must perish upon hand, as no means would occur of turning them into money but by exportation, which would require the Rajah's authority and passport. Wealth is, besides, less valuable to an individual in Boutan, than in countries where it not only procures the conveniences of life, but the distinctions due to merit. In Boutan it might create envy, but could not raise the possessor above the rank assigned him in one of the classes before described. The pride of dress and attendants is unknown to all except a few public officers, employed immediately under the Rajah, and the mass of the inhabitants are here more nearly upon an equality than they are in most other civilized parts of the world. The policy of the government seems also calculated to prevent them from changing their condition, or aspiring above their fellows. The dress of a priest is always the same, though he should hold the most distinguished civil employment. The zeen-caabs are all in uniform, nor dare they alter it with the addition of any extraneous finery. Even the embroidered gowns worn by the two of that order at Calcutta, which had been given them by the Rajah, were sold on their return to Buxaduar, being then become useless. They assemble at their meals, and have their provisions dealt out to them. The regulations and customs of the government seem calculated to promote an equal distribution of the gifts of Providence among each class of the inhabitants, and, as the country is certainly not distinguished by any superfluity, to prevent individuals from accumulating an exorbitant share to the prejudice of their countrymen. Ambition and vanity can have no objects of incitement in Boutan, where society is consequently little exposed to the disturbances incidental to the gratification of those passions; and an ease and tranquillity may be supposed to prevail, of a nature not unlike

that described in the golden age. The natives are strangers to extortion, cruelty, and bloodshed, in which several vices their Indian neighbours have so eminently distinguished themselves; there being no attainments by which the most licentious can be allured to commit such crimes. We had an instance of a rebellion, successful for some time before it was suppressed, which cost but few lives, and only one of them that could be called an execution, the zempin of Wandepore. Instead of the ferocity and vengeance attendant on civil war, the Bouteas, upon several occasions during the course of the insurrection and attempt against Tacissudon, shewed a tenderness of each other's lives which, without scruple, I should have attributed to their want of courage, had they not given proof of the contrary in their war with us. They are upon the whole an exceeding poor, but, comparatively speaking, a happy people, neither in danger of any very outrageous oppression at home, nor of invasion and slavery from abroad. The nature of their government, entrusted to a set of men who can never have mischievous, sinister, and self-interested schemes of ambition or avarice to prosecute at the expense of the public, exempts them from the first; and the strength of the country, in the uncommon difficulty of the roads, secures them from the second. Food and clothes are found by all, and what little superfluity beyond this the country affords, is so managed as to make the most creditable figure in their different castles; and as this is a public concern, the public in this may be said to enjoy a share.*

But, after all, these advantages and this happiness are of a negative quality, and not such as would tempt the more enlightened part of mankind to change conditions with the inhabitants of Boutan. They are for ever excluded by the nature of the country from making any considerable progress in arts, manufactures, and commerce, and therefore not likely to acquire any very eminent degree of science, taste, and elegance. They might, it is true, become better soldiers if they were more suitably armed, but such an improvement might only induce them to disturb the peace and invade the property of others, without contributing any needful security to their own,

* Property acquired under the government of Boutan devolves to the Rajah on the proprietor's decease, and becomes a part of the public stock.

‘Privatus illis census erat brevis—
Commune magnum.’—

which is already, from the unchangeable ruggedness of the country, as unassailable as they can desire.

The best means of attaining an explanation of the principles of the Boutea religion, might be to translate some of their books on the subject: the ceremonial part would, perhaps, be best observed by a visit to the residence of the Delai Lama. There are ceremonies used at Tacissudon which are unknown at Teshulombo, and it is not unlikely that the Bouteas, from a nearer intercourse with India, may have adopted more abundantly than the Thibetians the articles of Hindoo faith. The natives of Thibet and Boutan differ in the disposal of the dead: the former expose the bodies on a building, erected for the purpose, to the action of the weather, and to be devoured by birds of prey;* but in Boutan they are reduced to ashes as in India.† I saw one upon the funeral pile, but did not arrive till some time after the fire had been applied. About a dozen of gylongs sat in front under a shed (it being rainy weather) muttering prayers. At intervals their religious instruments were sounded, and an attendant was often sent with spoonfuls of oil and other consecrated articles to throw into the flame. The women are said to receive the last office from the gylongs at their death, although so much slighted by them during their lives. The Bouteas have likewise an imitation of the machine used in India, commonly called a swammy-coach; but from never making wheels except on such occasions, they are so awkwardly contrived, as to perform but very imperfectly their intended office. A ceremony of this kind happened soon after our arrival at Tacissudon, in consequence of the decease of a very eminent priest of that class who, devoting their lives to the austere duties of religion, retire to some solitary habitation among the mountains. Finding his end draw nigh, he expressed a wish to see the Rajah, and, as we were informed, advertised him of disturbances shortly to happen in his government, and warned him to avert both the calamities of war, and an impending blow with which he himself was threatened, by imploring the protection of the deity in a solemn and public invocation. These troubles were probably foreseen by others as well as the old gylong, for the prediction was understood to mean the insurrection occasioned by the zempin of Wandepore. A pyramidal pile was formed near the bank of the river, composed of slips of wood,

* This is like the Parsees.

† The Budh' priests of China burn their dead likewise.—J.F.D.

stained papers, worsted of various colours wound upon frames, and other showy articles, the whole erected upon a frame of timber which had under it four clumsy wheels or rollers. The lower part was decorated with an abundance of ornaments and images of the deities, arranged in the manner of an altar, before which were placed upon the ground some larger figures moulded in clay, and painted to represent the deceased Lama, the Rajah, his dewan, and some of his principal attendants. When the fabric was completed, a large tent was pitched in its front, of a size to contain more than four hundred gylongs, who marched out of the palace to officiate therein. A small pavilion was built for the Rajah behind the pyramid, in a square inclosure of young trees. One whole night and part of the next day was spent in prayer, and in sounding the religious horns and drums. When this was ended, the gylongs moved away to a small island to bathe, leaving the pyramid to be disposed of by the throng of spectators, who, after many ineffectual attempts to drag it close to the river-side, which was impossible from the clumsiness of the wheels, fell upon it with enthusiastic fury, pulled it to pieces, and threw the fragments into the stream, the Rajah himself remaining upon the spot until the work of destruction was completed.

The same person directed that his image should, after his decease, be deposited in the hermitage upon the mountain, and it was accordingly carried in procession, placed on a sort of bier supported by four priests, and attended by others chanting prayers, with musical instruments, perfumes, and torches.

Some time after the above transactions, and on one of the bathing days, a ceremonial was performed upon the bank of the river, which had the appearance of being an offering to the stream. The approach of the priests from the castle was announced by three musicians who preceded the line. One of these beat upon the cymbal, another had an instrument like a hautboy, and the third a tabret or drum. In front came Lam-keb, before whom was carried a chalice with perfumes, and about twenty of those following next in order carried, each of them, something concealed under a covering of embroidery and silks of various showy colours, and they had all white handkerchiefs tied round their mouths. Next came the usual number of gylongs, amounting to upwards of four hundred, the youngest bringing up the rear. They passed the bridge and sat down in a throng upon the grass under the willows, on that side the river opposite our dwelling, with

their faces to the water ; while the loads were placed in a row close upon the edge of the bank. Some prayers were muttered, and every one produced his dish, which was filled with tea by zeen-caab attendants, who also presented each gylong with a piece of melon. When they had drank their tea, eat the piece of melon, and when those charged with the loads had again bound up their mouths, they all rose up, took off the embroidered cloths, and at a signal tumbled the articles which had been covered into the stream. These articles proved to be only large stones, and lumps of clay : I suppose consecrated for the occasion.

In the month of September is held an annual religious festival which lasts about twenty days. The ceremonies during the former part of the time consist of muttering prayers in the principal chapel, which is decked out for the occasion. A temporary altar is raised in the middle of it, adorned with silk flags and handkerchiefs of various colours, and other showy articles. The front of the gallery, and some of the pillars, were hung round with religious ensigns of satin, embroidered and painted, and not inelegantly disposed ; and two other pillars supported martial trophies composed of arms of various kinds. A matchlock of an uncommon size formed the centre of each ; some Indian pikes (for they have none of their own) and European muskets, with the bayonets fixed, contributed to form the body of the piece, which was terminated with lighter weapons, with swords, shields, and bows and arrows. On one side of the chapel stood a row of figures fantastically dressed as warriors, and on the floor sat the priests, disposed in ranks perpendicular with the front of the altar. One half of the number of ranks faced the other half, leaving a wide passage up the middle in which lay their large tabrets or drums. Before each priest was placed a small bell, and an instrument composed of a piece of wood, about a palm in the length, with an ornament at each end, shaped something like a little crown. These they often used, taking the bell in one hand and the wooden instrument in the other, presenting them forward with the inside of the hand turned upwards as they muttered their prayers. Lam-keb, who is fourth in rank, and commandant of gylongs, sat fronting the altar, and gave the word and signal for every thing that was done. I continued to view them about half an hour from the window below, and from the gallery above, and should have staid longer had the operations appeared to admit of any variety.

The season of praying being over, the exhibition of dancing began, and

was performed entirely by the gylongs in their quadrangle of the palace. In one of the lower galleries or virandas an orchestra was partitioned off with silk curtains, where sat, upon a raised seat, thirteen gylongs dressed in satin robes, with large embroidered caps, such as are worn by the Lamas, in shape resembling a mitre. Lam-keb sat in the middle, and led the band, beating time with cymbals, while each of the others struck with a bent iron upon a drum which was held by an attendant standing behind. The galleries and the sides of the quadrangle were crowded with spectators, among whom was the Rajah with his principal officers. A silk curtain was hung across before the chapel door, from whence, as from behind scenes, came out twenty figures fantastically but uniformly dressed, with broad brimmed hats, not unlike shields, tied upon the head, bordered with black fur and adorned with a high ornament or plume rising from the crown, and with tassels of handkerchiefs of different colours, tied to the crown, and hanging down low behind. Over the shoulders was a tippet of gold and silver embroidery on the borders, and hanging half before and half behind. The gown or vest was of satin, girded round the waist, with a white handkerchief tucked in on each side. The sleeves were large, widening from the shoulder downwards to the hand. Round both the skirts of the gown, and the middle of the sleeves, was a broad stripe of red, brodered with a narrower one of yellow. Fourteen of these figures formed a circle, and the other five a smaller one within it; each person carried a tabret in the left hand, which he beat with a bent iron, touching it lightly first on one side, then on the other, as he danced about. The motions practised by these dancers were chiefly throwing themselves round upon one leg, at the same time tossing up the head, and flourishing with the arms, then sinking with an inclination of the body as they came to the ground. Every dancer kept his place, and the whole circle moving round with uniform gestures as they touched the tabrets together, their plumes and handkerchiefs or streamers flying loosely in the air, had a theatrical effect. After entertaining the spectators about half an hour in this way, they danced in one after the other to the chapel, and disappeared. Some of the audience then struck up a devout song, much in the style of our church psalms, the verses being given out by an old gylong.

The next dance was in masquerade. First came out a figure representing the destroying power, whose visage is grimly enraged and surrounded with skulls. To the former music were added deeper toned drums, with gruff

horns, and bells, to give the scene a more terrific effect. This figure was presently followed by six in the same dress, who came out in pairs, and by two who joined them afterwards. One of these had a head like a frog, the other wore a pale mask not unlike a sign-painter's representation of the full moon. Their motions were of the same kind as the preceding, but more brisk and more animated. A mat was spread in the middle of the square, and a small vessel placed upon it, round which the actors huddled together, as witches would have done round a cauldron, and when they had exercised themselves for about an hour in this mode, they danced in behind the curtain and the show ended for the first day.

The next morning the orchestra was filled as before, and the Rajah with his attendants took their places to behold the show, which opened with a grinning figure, the same as above-described, who was soon joined by thirteen more, five of whom had masks like the heads of hogs and tigers, and the other eight were masked with monstrous gaping beaks. The whole together presented a collection of more fiend-like visages than ever painter represented in the temptation of Saint Antony, and the wild and clamorous sound of the instruments seemed well adapted to make such devils dance. Every mask was garnished with little ivory skulls, and each figure held a symbolic instrument in either hand. The dresses were in other respects the same as on the preceding day. After flourishing about with "mops and snowes" for an hour they disappeared. Four figures only came out next. They danced for some time round a mat that had a small triangular vessel placed upon it. They were then joined by those that had been seen before, in all amounting to twenty-one. What followed was dancing, such as we had been already entertained with, and the second day's amusement closed.

The third day was too nearly a repetition of the former two to deserve a particular description; the same masks danced again in the same manner, with the addition of a few more to the number.

On the fourth day the dancing was performed in the chapel before the temporary altar, the Rajah and Lam Geysey were present, and the common people were admitted to be spectators from the gallery above. The performers were the first set only: they held various symbolic instruments, instead of tabrets, and had not room for so much agility as was shewn without in the square. When it was over, the Rajah and Lam Geysey came forth on the way to their respective apartments. The latter answered the

description I had received of him, appearing to be a boy of about seven years of age. He was carried on the shoulders of a priest, and the gylongs, as he passed, stopped and made an obeisance.

The fifth day was a repetition of the first.

On the sixth day a dance was performed by four figures with masks representing skulls. The body and limbs were fitted closely with a white dress, and round the middle hung various coloured handkerchiefs and fringes. Their motions were more slow and solemn than before, and sometimes accompanied with a tremulous shaking of the limbs. They withdrew and returned again, bringing forth a hair cloth, held between them at each corner, containing a triangular vessel, round which they danced and quivered for some time, and then disappeared.

The seventh day closed the festival with an exhibition more splendid than any of the preceding. The orchestra was filled with an additional number of Lamas, and a procession commenced of the superior deity, in his character of Wizie Rimbochy, with many attendants, and with the grinning figures already described. The dresses were extremely rich and showy, and the figures moved on in slow and solemn pace round the square. Wizie Rimbochy had an umbrella held over him, kept constantly twirling, and six inferior personages huddled round him as agents or domestics, awaiting his commands. He turned entirely round many times on the way, as if surveying the multitude with his smiling, gilded countenance, and afterwards took his seat upon a bench covered with carpets in front of the chapel, and his attendants, after dancing for some time, seated themselves on each side. Sixteen figures then made their appearance in dresses very different from any of the former. These, as I was informed, personated females. Each of them wore a gilded coronet, the hair from under it falling in tresses upon the shoulders. Their robes were of the brightest coloured satin, girded round the waist with a white ornament formed of something like gimp, which hung with tassels before. The bosom was crossed over, and the sleeves tied up with some of the same material. They held painted tabrets in one hand, which they touched lightly to time with a bent iron in the other, and moved round the square with solemn, uniform, and graceful steps. When arrived opposite Wizie Rimbochy, and the company seated on the bench, they drew up facing them, and sung something like an hymn, occasionally separating and returning again to the same position, often bowing and falling on their knees as in adoration. They re-

tired for a while, and came out again with rattles in their hands, instead of tabrets, and continued the same movements until Wizie Rimbochy and his attendants advanced and took another circuit round the square; the different masks flourishing about at the same time according to their respective characters. The contrast between the graceful figures just described, and those with fiend-like visages, was not unentertaining, and the whole scene, including the spectators who crowded the sides of the square and the galleries, together with the rude noise of the instruments sounding from different quarters, had a wild and theatrical effect, but not of a nature that could be well initiated on any stage. In the course of the performance the Kelidar and several other personages of note, who were on this occasion at Tacissudon, went, and standing in a row made three prostrations before Wizie Rimbochy, as he was seated upon the bench, and presented their handkerchiefs. When the performance had ended, the Rajah, followed by the gylongs, adjourned to one of the largest chapels, and took his seat on a pedestal or throne placed in front of the altar, with Lam Geysey on his right hand and Lam Keb on his left, each on separate seats something lower than that placed for the Rajah. The gylongs squatted in rows upon the floor. What passed here I was not allowed to see, but I understood that the ceremony consisted chiefly of eating and drinking, as the priests came out each with a portion of fruit in his hand. The zeen-caabs were at the same time regaled with liquors in the gallery. They said it was usual for a benediction to be conferred by Wizie Rimbochy on the multitude, who approach one by one to make their obeisance and to receive it, but on this occasion it was not observed.*

A festival of the same kind is held at Ponaka, Paragong, and Wandepore, but the Rajah said there is no such dancing used at Thibet. He did not seem willing to enter upon an explanation of what had been exhibited, and the account given by others was neither satisfactory nor perfectly intelligible, but by what little could be gathered from them it has an allegorical meaning, which refers to some former calamity, when the country was invaded and the inhabitants devoured by monsters, such as they imitate in masquerade, commissioned by an adverse deity for this mischievous purpose.

* The dewan and the darogah, with a party of zeen-caabs, patrolled every day round the square while the performances lasted, to maintain order.

On the interposition of Wizie Rimbochy, compassionate of the people's sufferings, and at their humble supplication, these plagues were withdrawn. These annual rites are therefore performed in honour of Wizie Rimbochy, and to implore continuance of his protection, that the people may prosper, and not again be delivered over to any such infernal agents.

The Bouteas have stories of flying dragons, and of nations of monsters, which they say are fully treated of in some of their religious tracts. A dragon is sometimes seen upon a rock near Ponaka, and the Rajah's interpreter told me very gravely, that a young one of the same breed had been caught upon a mountain, and was still kept very carefully by the gylongs among the sacred things in the chapel. A ceremony, which by only a few weeks preceded the last, should not be omitted, as it seemed of some important meaning, although there was no getting it intelligibly explained.

We were alarmed early one morning with the firing of matchlocks from the roof of the castle by about twenty persons, who, when they descended, were found completely dressed in chain armour, with steel caps, from each of which rose a plume of feathers. They formed a wide circle in the gylong court round a capacious vessel of liquor, and, as they marched round it, one of the number continued giving out verses of eight syllables, which the rest repeated after him, often capering and flourishing their swords. All the explanation they would give of this business was, that it was proper to be done for the good of the country.

The wild and domestic animals of Boutan are some of them peculiar to the hills, and the rest such as are equally found in Bengal. The horses come under the former denomination, and are so well known as to need no description; they seem of the same species as those brought from Acheen, which are so much used on the coast of Coromandel, and are smaller and better adapted to the nature of the country than those from Thibet, of which there are many at Tacissudon. The native horned cattle, to all outward appearance, are the same species with those of England, except where the breed has been mixed with that of Bengal, and in this case the hump between the shoulders is perceptible. Of sheep, I believe they have no other than what are occasionally brought from Thibet. I never met with any, but my companions once saw a few near Tacissudon. Goats they have in plenty, which differ in no respect from those of India. The hogs are a small breed imported from Rungpore and Cooch Beyhar. The Bouteas use more of this than of any other sort of animal food. The dogs

are the common Paria sort, with others of a different kind from Thibet. These last are of a large size, with a sharp snout and a fox-like head, long shagged hair, of a strong make, ugly, and extremely fierce. They are always kept chained, and serve as guards to the villages and orchards. In some of the woods we saw monkeys of an extraordinary size, the face black, and surrounded with white bushy hair; the hair on the body grey. In the woods to the northward are said to be bears, and the *cheeta*, or hunting leopard. In Boutan are plenty of fowls, but neither ducks, geese, nor turkeys, wild or tame: it is too cold a climate for the latter, and the others would no where find water sufficiently placid to swim in. Pigeons both wild and tame; sparrows, kites, and crows from India. The latter however speak a different language from their low country relations, and in some of their notes might be mistaken for ducks. A bird found in the greatest plenty is the hoppoo, a native also of India, but no where seen so numerous as here. The size rather smaller than a pigeon; a long beak; the plumage beautifully variegated with brown, white, and black, and a high tuft of feathers on the head, which is expanded and elevated, or closed and depressed at pleasure. The cuckoo was heard no more after the setting in of the rains, but he returns at the same season and stays as long as he does in England. There are also wag-tails and tom-tits, and I once saw a humming bird of a very beautiful plumage, red, blue, and yellow. The gnats which tormented us at Choka, as well as the *luckes*, are, I believe, met with in no other country. The bite of the former is much more tormenting than that of any other species of mosquito I ever heard of; the pain lasts at least a week, and the marks much longer: they were visible for a month after our arrival at Tacissudon. The Bouteas are plentifully stocked with rats, fleas, bugs, and mosquitos, but I believe snakes and the like venomous reptiles are no where seen, except in the southern parts bordering on Bengal.

We staid at Tacissudon upwards of three months, and remained all the time lodged in the house we were shewn to on our arrival. The daily supply for our table was a kid, three fowls, and about a dozen eggs, which was neither varied, increased, nor diminished, except once or twice when the Rajah sent some of the dried mutton from Thibet. We had occasionally good butter, and after a while were brought to disregard the hairs and dirt with which it was abundantly mixed. The servants, except two or three of the upper class, were not so well off: their portion was two dried fish, a

little rice and flour each, and sometimes a goat divided among them ;—this, however scanty when compared with more plentiful countries, was by no means an illiberal allowance at Boutan, where meat is so scarce, and sparingly consumed. We had fruit sent from the castles, but vegetables were difficult to be met with. Turnips are a native root, although they do not grow in the same perfection as in Europe. The potatoes which Bogle left must have been neglected, for there were none on our arrival. We had strawberries and raspberries, and in the beginning of July apricots, from, I believe, the only tree in the country. At the latter end of August the pears and peaches begin to ripen, and by the middle of September they are in the greatest perfection at Boutan, but certainly inferior to those of Europe. It must, however, be observed that the Bouteas are ignorant of the art of engrafting, and never either prune the trees or thin them when overloaded ; neither do I believe that they consider much the soil or aspect. Were they skilled in these points, and desirous of the trial, there is scarcely a vegetable production in any quarter of the globe which might not be cultivated with success in some part or other of Boutan. But perhaps it is more suitable that, in their present simplicity, they remain occupied in the production of what nature more immediately craves, since there is so little ground to spare for speculative purposes.—Except in the Rajah's orchards, the fruit seems to be at the disposal of the public, and we found it impossible to preserve that which hung upon the few trees near our dwelling until it was fit to gather.—The melons from Ponaka were good, and the pomegranates the finest I ever beheld. In October the oranges there and at Wandepore ripen, and are laid up for a winter store.

The situation of Tacissudon, elevated into so pure a region of the air, must certainly be healthy in every season of the year ; even in the rains, as there is no place where water can lodge and become stagnate, neither is the surface so closely covered with wood as to produce unwholesome vapour.

The weather on our arrival was delightful. The mornings and evenings clear, and the air sharp. I never slept under less than a quilt, blanket, and a great coat. Early in June the rains set in, and were so constant that during an interval of seven or eight days that we were at Ponaka, there generally fell a shower in some part or other of the twenty-four hours, and the tops of the hills were constantly involved in clouds. The rivers and torrents swell in this season, but the roads are never impassable, unless for a short time, by the demolition of a bridge or a slip of the earth, which is

soon repaired. About the middle of September the wet season ends, and the weather continues fine till November, when the snow begins to fall and to whiten the mountains. The Bouteas then put on their blankets and boots, and the Rajah and his attendants retire from Tacissudon to a milder climate in the valley of Ponaka, which must be during the winter months a charming residence. The whole face of the country would be found at this time to wear the most curious and interesting aspect, and to afford scenes for a painter in a style truly sublime, but of which words could convey but a very inadequate idea.

To call this a *mountainous country* merely would not sufficiently distinguish it from others of a like denomination, nor give a proper impression of its true character, when that term is understood to imply an intermixture of hills and valleys. But if a *country of mountains* be an intelligible phrase, it may with great justice be applied to Boutan, or at least to that part of it through which I have travelled.